

# THE SETTLEMENT OF THE TWELVE TRIBES OF ISRAEL IN THE LAND OF CANAAN: LESSON FOR THE NIGERIA NATION

**EKENEDILICHUKWU A. OKOLO, PhD**

DEPARTMENT OF RELIGION AND HUMAN RELATIONS  
NNAMDI AZIKIWE UNIVERSITY, AWKA, ANAMBRA STATE  
[ea.okolo@unizik.edu.ng](mailto:ea.okolo@unizik.edu.ng)

&

**OZIEZI CHRISTIAN, PhD**

DEPARTMENT OF RELIGIOUS AND CULTURAL STUDIES  
UNIVERSITY OF PORT HARCOURT, PORT HARCOURT, RIVERS STATE  
[Christus4lord@yahoo.com](mailto:Christus4lord@yahoo.com)

## ABSTRACT

During the pre-colonial era, communalism was the functional system of government that was embraced, cherished and considered mostly to be the best system since it afforded man the opportunity to accommodate others. This situation created happiness, satisfaction and mutual co-existence among people between regional and ethnic lines, groups and cultures. People lived in harmony and in an atmosphere devoid of acrimony, bitterness, division and religious sentiment. In recent times, the system of government has undergone series of overhauling which eventually displaced the system of communalism, replacing it with capitalism as the functional and ideal system of government. Capitalism therefore introduced the idea and concept of individualism where the perception and notion of collectivism changed from “We to I”, “all of us to all of me” and from the attainment of a general goal and purpose to the pursuit of a personal goal and sectional purpose. The aforementioned as an established fact has been a barrier and hindrance to the issue of resource control and restructuring of the nation. Against this backdrop, it will be worthwhile to posit that the twelve tribes of Israel were offspring of the same biological father with different mothers. Despite their divergent interest, goals and biological makeup, they accommodated each other in the land of Canaan. The bond of brotherhood and collegiality caused them to pursue a collective goal for the purpose of unification amidst personal interest. This study adopts the phenomenological method of research and will be framed with social constructivism theory. It therefore observes that there has been division and disunity, which is the rationale for the clamour for resource control and restructuring. Secondly, it observes that there has been division along ethnic lines which has been persistent hence nullifying every avenue for peaceful co-existence. Finally, the paper observes that if the lessons gained from the settlement of the twelve tribes of Israel are adopted and applied, the clamour for resource control and restructuring will be settled. The study recommends that personal interest and ambition should be set aside for the collective interest of all which will further create an environment for peace, unity and progress thereby giving room for restructuring and resource control.

**Keywords:** Settlement, Twelve tribes, Israel, Land, Canaan, Lesson, Nigeria, Nation.

## **INTRODUCTION**

Over the years, the Nigeria nation has been grappling with series of societal challenges emanating from agitations and contentions over inequality and disparity of resources. These agitations and contentions are premised on the foundation of marginalization by the government as felt by some part of the country. It is imperative to mention that in the past, the system of government differ in practice and administrative structure. Nigeria political landscape was based on Communalism which was obviously considered to be the best system of government. Communalism was a system of government that created the platform for the society and indeed for men to collectively see themselves as one single indivisible entity. Resources were evenly shared and distributed without grudges and prejudice. Across the entire geo-political zone in the country, the focus and interest of the government was for the satisfaction of her citizens. Communalism paved way for unification of the country through harmonious and peaceful co-existence. The concept of individualism arising from ethnicity, religion and culture was latent. People lived in harmony, peace and unity. This produced an atmosphere devoid of acrimony, bitterness, division and religious sentiment. Goals and objectives were pursued for the collective and general interest of the society without any thought of marginalization and subjugation. However, the regular shakeup in the political process of the country inadvertently changed and overturned the system of communalism, replacing it with the capitalist system of government. The emergence of capitalism in the nation's political structure and system introduced the concept of individualism, which totally and completely changed the perception of men and of the general society. There was a paradigm shift from "we to i", all of us to all of me. The concept of I, mine, myself and me was endemic. The society and indeed men deviated from the pursuit and attainment of a general goal and purpose to the attainment and pursuit of individualist and sectional goal. Men were no longer concerned about the welfare of other. The interest and goal of government to satisfy man and the society became obsolete. Government no longer cared about the welfare of the society. This was evident in the distribution of nation's revenue and resources. The society began to perceive and conceive the notion of marginalization, subjugation and division. This development gave birth to the pockets of agitations, contentions and grievances. The cohesion that once existed was disrupted and acrimony, bitterness, division and religious sentiment ensued. This situation is the rationale behind the campaign and demand for resource control and restructuring that is ongoing in the nation's political structure. It is in view of the above noted fact that the thrust of this work will be to examine and apply the settlement of the twelve tribes of Israel in the land of Canaan to the situation of the Nigeria nation.

## **THEORETICAL FRAMEWORK**

This work adopts the theory of social constructivism. The theory as espoused by Berger and Luckman (1966) is a sociological theory of knowledge according to which human development is socially situated and knowledge is constructed through interaction with others. Social constructivism posits that people work together to construct artifacts. The theory focuses on an individual's learning that takes place because of his or her interaction in a group. Social constructionism holds that reality is constructed through the use of language in interaction with others and it is primarily influenced by history, society and culture. Constructivist holds that reality is constructed more through one's biological forces through developmental processes, cognitive structures, and the human mind. Social constructivism combines both social constructionism and constructivism by placing the emphasis of reality construction on both societal and biological factors. There is a joint focus on reality construction being influenced

by both nature and nurture. Social constructivist theories provide the foundation for understanding how realities and views of the world are individual-specific and created through a combination of interaction with society, the societal structures of history, culture, and norms and the meanings that individual attribute to such interactions.

## **CONCEPTUAL CLARIFICATION**

It's imperative to elucidate in proper terms the key words that constitute the topic of this work in order to fully comprehend the objective and aims of this paper. In line with the aforementioned, it is expedient to give a detailed analogy of the twelve tribes of Israel.

### **The historical establishment of the twelve tribes of Israel**

Historically, the identification of the twelve tribes of Israel has no exact dating as to when they began to be known and addressed as The Twelve Tribes of Israel. According to biblical narratives, the twelve tribes of Israel were descended from the twelve sons of Jacob, who came to be known by the name of Israel. Gill (2019) purports that the twelve tribes represent the traditional divisions of the Jewish people in the biblical era. According to Sawe (2017), Joseph one of the descendants of Jacob lived in Egypt and worked in Pharaoh's government as a governor over all Egypt. Joseph obtained favour from Pharaoh due to his dedication, loyalty and commitment in service particularly for exceptional display of wisdom in preparing Egypt ahead of the years of famine and scarcity. This efficient and effective leadership disposition earned Joseph's relatives a territory in the land of Egypt where they settled. Circumstantially, Joseph's relatives in search of food which is a basic and essential need were forced to travel to Egypt which eventually led them to settle there. Joseph's relatives multiplied into a great nation in the land of Egypt. In the process of time, a Pharaoh who did not know Joseph became nervous, unbearable and unaccommodating with the Israelites. This Pharaoh subjected the Israelites into slavery as he feared they would overpower the Egyptians because of their growth rate. During their slavery and captivity in Egypt, God heard their cries and called Moses to rescue the Israelites from their plight and predicament. The escape and deliverance of the Israelites from Egypt was quite tasking. Through God's guidance and directive, the Israelites crossed the Red Sea and proceeded into the wilderness where they wandered for forty years due to disobedience and unbelief. During these forty years, God still provided manna for them which rained from heaven. At the expiration of forty years, they were led into the Promised Land by Joshua. The bible lists twelve sons of the patriarch Israel who became sons of Israel as Reuben, Simeon, Judah, Levi, Issachar, Zebulun, Benjamin, Dan, Asher, Naphtali, Gad, and Joseph. Joseph's sons Ephraim and Manasseh would be given land constituting their own respective tribes, while the priestly tribe of Levi would not have a de facto tribal area of their own. These twelve multiplied to form the Israelite nation who has a religious and historical significance. The Israelites are a unique people in that they have a heavenly selection of God's people.

Religiously, the twelve tribes of Israel were of the Judeo-religious tradition. Considerably, the religious persuasion of the twelve tribes of Israel was Judaism. During their escape from Egypt and subsequent journey in the wilderness, they stopped at intervals and camped at various locations by God's directive and instruction. At Mount Sinai, God gave them laws and regulations which is the Torah, the Ten Commandments which affirm their covenant with God and is still observed by Jews and Christians today. Okerefor in weneka (2005) purports that the Old Testament is the official canon of Jews as inspired by Yahweh. The twelve tribes of Israel were guided by the authority of the Torah and in their religious antecedents maintained some sacral space by the authorization of Yahweh. According to Jewish virtual library, Shiloh

served as a sacred space for all the tribes, housing the ark of the covenant. The confederation of the twelve tribes was primarily religious, based upon belief in the one “God of Israel” with whom the tribes had made a covenant and whom they worshipped at a common sacral center as the “people of the Lord.” The tent of meeting and the ark of the covenant were the most sacred objects of the tribal union and biblical tradition shows that many places served as religious centers in various periods. During the wanderings in the wilderness, “the mountain of God,” which is Sinai or Horeb, served as such a place, as did the great oasis at Kadesh-Barnea where the tribes remained for some time and from where the tribes attempted a conquest of the land. Many sites in Canaan are mentioned as having sacral association or considered as centers of pilgrimage. Some of these, such as Peniel, where Jacob received the name Israel, another center is Beth-El where the Ark rested, and Beer-Sheba dates back to patriarchal times. Jacob built a well at Shechem and the tribes converge there “before the Lord” and made a covenant with him in Joshua’s time. Specifically, Shiloh enjoyed special importance as a central sacral site for the tribes. The assembled at Shiloh under Joshua to divide up the land by lot, and it was there that they placed the tent of meeting and the ark of the covenant. Eli’s family, whose ancestral lineage was traced to Aaron, the high priest also served at Shiloh and it was at Shiloh that the Israelites assembled for festivals and sacrifices. The twelve tribes have a religious and historical significance. Based on biblical historical narratives, the twelve tribes of Israel are a unique people in that they have a heavenly selection of God’s people arising from their relationship and covenant with God.

### **The journey of the twelve tribes into the land of Canaan**

According to biblical narrative, the journey of the Israelites to the land of Canaan was made in intervals taking a sequential order. At their deliverance from slavery and bondage, they departed from Egypt heading towards the sea of reeds. After the miraculous crossing of the sea of reeds, they journey began unto Mount Sinai or Mount Horeb exactly fourteen months after they left Egypt. The Israel turned north along the western side of Gulf of Aqaba and traveled from Mount Sinai to the desert of Paran. Setting out from the desert of Paran, they moved on and arrived Hazeroth. From Hazeroth they journey to Kadesh Barnea where Moses selected one man each from each of the tribes to go and explore the land of Canaan,

### **The process of land allotment and distribution**

The Israelites entered the Promised Land and conquered the previous inhabitants of Canaan. The land was allocated to the people according to their tribes. The land situated east of Jordan, in Gilead and Bashan which was previously captured and seized from King Sihon and King Og was allocated to the tribes of Reuben and Gad and the half was allocated to the tribe of Manasseh as agreed by Moses, Numbers 21:23-35, 32:1-19. The formula and sharing ratio for the remaining nine and half tribes was determined by casting of lots. Joshua 14:2 & 18:1-10. The descendants of Joseph were divided into two tribes and named after his eldest sons Manasseh and Ephraim. Ephraim received the lightly wooded territory in the central hill country near Shiloh which was later renamed the forest of Ephraim while Manasseh occupied the hilly land to the north in the area around Mount Gerizim, Mount Ebal and the Vale of Shechem, Joshua 16:1-17.

Additionally, the town of Timnath Serah in the hill country of Ephraim was assigned to Joshua as personal reward. Joshua 19:49-50. Towards the northern part of Canaan, the land situated around the Vale of Jezreel was allocated to the tribes of Issachar, Joshua 19:17-23, while the tribes of Asher, Zebulun and Naphtali combined together were assigned the territory stretching from the costal foothills near Tyre extending into the inland of basin occupied by Lake

Kinnereth which is the sea of Galilee, Joshua 19:10-16 & 24-39. The tribe of Simeon were apportioned the semi-arid foothills of the Negev Desert between Beersheba and Barnea Kadesh at the southern boundary of Canaan, Joshua 19:1-9. The hill country between Beersheba, Bethlehem and Jerusalem were allocated to the tribe of Judah, Joshua 15:1-63. Additionally, the city of Hebron was allocated to Caleb in recognition of his faithfulness to God and his disposition towards positivism and optimism after spying the land of Canaan forty years (40) earlier, Joshua 14:6-15.

The most controversial allocation amongst the twelve tribes of Israel was that of the tribes of Benjamin and Dan. The tribes of Benjamin and Dan were assigned the lands circumscribed on the south by the Jebusite fortress of Jebus (Jerusalem) which remained a Canaanite stronghold for four hundred years (400) until it was conquered by King David in 1004 BC, Joshua 18:11-28 & 15:63. The land on the coastal plain of Philistia was allocated to the tribe of Dan; unfortunately they were unable to conquer the lowland territory which was occupied by the Philistines. However, many years later, they conquered the land in the far north around the city of Leshem (Laish) which was renamed Dan after it was captured, Joshua 19:40-48 & Judges 18:1-31. The tribe of Levi who served the other tribes by their priestly functions was not assigned specific territory, instead they were allocated forty-eight cities and the surrounding grazing lands within the other tribal areas, Joshua 14:3-4 & 21:1-45.

Evidently, casting of lot and ratio formula was the methodology used in the allocation of land amongst the twelve tribes of Israel. The process was a directive from God through Joshua. It is interesting to note that the process of land allotment was satisfactory to the tribes of Israel.

## **LESSONS FOR NIGERIA NATION FROM THEIR LAND ALLOTMENT AND SETTLEMENT**

The challenges of restructuring and resource control in Nigeria have continued to gather momentum in all sections of the Country. There has been a constant clamour for disparity in the nations generated revenue. In order to satisfy the desire and expectations of the general populace, the Nigeria nation needs to examine and underscore the proceedings and process of land allotment of the twelve tribes of Israel and the template they used. We shall examine the situation of the Nigeria nation in the light of the twelve tribes of Israel in the issues of restructuring and resource control.

### **National Unity**

The settlement of the twelve tribes of Israel depicts a people with strong bonds of interconnection. The cohesion of the twelve tribes of Israel was unparalleled and distinctive, devoid of sentiments and bigotry. They coexisted peacefully without any form of rancor, bitterness, acrimony and division. Each tribe was always willing to accommodate the other tribe irrespective of their locale and placement. As such, their unification expedited the conquering of the land of Canaan. Obviously, the twelve tribes of Israel became terror to their surrounding neighbors. Repeatedly, many prominent Nigerians have publicly affirmed that the unity of Nigeria as a nation is unnegotiable. Other regions and ethnic groups have debunked this view and by positing differently. Zamare and Karofi (2015) are of the view that national unity includes national cohesion, national integration, nation building and social solidarity. However, Pilkington (1956) observes that Nigeria is confronted with the domestic problem of unification in order to weld together as a nation. The issue of disunity is one amongst other domestic realities arising from regional differences of ethnicity and religion. Pilkington further stressed that the problem facing the unity of Nigeria is heightened from three dimensions. He highlighted them to be personal issues between different peoples speaking many languages,

and by social and religious customs which are often boosted by prejudice and obstinacy. Obinelo (2018) views national unity as the acceptance of other ethnic mechanisms of Nigeria into the nationhood of Nigeria. National unity emphasizes the oneness and acceptance of other parts of the country and other ethnic groups as part and parcel of the country. The attainment and realization of national unity is ingrained into the Nigeria motto, this further illustrates the importance of unity in overall structure of the country. Considerably, the perception and categorization of inferior and superior in the scheme of proceedings and in the nation's structure and system arises from the functionality of disunity. This is evident within individuals on equal standing in respect to fundamental human rights. The agitation and contention for resource control and restructuring is premised on the foundations of disunity and divisional perception. Borrowing a leaf from the twelve tribes of Israel, the oneness and togetherness of the twelve tribes in their locale and settlement remains a template for Nigeria as a nation. The twelve tribes of Israel lived and worked together as one indivisible entity for the betterment of all.

### **Collective Interest**

Looking at the historical narratives of the twelve tribes of Israel beginning from the existence down to their settlement in Canaan, the concept of individualism did not dominate the people, rather communalism was very much evident among them. They adopted collectivism in their way of living and even in the larger society. The quest for personal aggrandizement and gratification is considerably obscure, unacceptable and is detrimental to national interest. Personal and regional interest holds negative implication for national and collective interest. Zamare and Karofi (2015) forthrightly avert that regionalism and tribalism are ingredients of disunity. In line with the forgoing, Sani (2008), established that the promotion of class interest, social justice, inequality among citizens, poverty, disease and backwardness are ingrained in the democratic practices and political landscape of Nigeria. In retrospect, the process of land allotment among the twelve tribes of Israel shows that despite the ratio formula and the casting of lot which determined the size and portion of allotment, the people were satisfied and happy without putting up unnecessary protest. The situation is not so in Nigeria where the regions and geopolitical zones with the feeling of marginalization, subjugation and oppression agitate and protest for resource control and restructuring. Onifade (2013) observed that "Nigeria is a multicultural society, a conglomerate of nations with different people and cultures, a basket of different religions and worldviews and a country with diverse expectations of its citizens." In view of the forgoing, it is worthwhile to underscore that as recipe for resource control and restructuring, no region, geopolitical zone, ethnic group or individuals' whether big or small, noble or pauper is to be considered greater and more important than the others as encapsulated in the historical narratives of the twelve tribes of Israel. Nigeria as a nation shares a uniform dream and every region, geopolitical zone and ethnic group ought to sheave their personal interest for the purposes of achieving the collective and overall interest of the country. Furthermore, the twelve tribes of Israel screwed up the chances of nepotism, tribalism and individualist mindset among themselves. They had a collective interest despite their biological background, vocation and dispositions. Without any grievances, they focused on the national and collective goal of occupying the land of Canaan. Nepotism, tribalism and individualist ideologies are unhealthy to national development and progress. In Nigeria, these factors have increasingly and constantly occupied prime spots in the daily affairs of the Nigeria society. These factors amongst others have been identified as the rationale for the clamour of restructuring and resource control in Nigeria.

### **Peaceful and harmonious co-existence**

Aristotle in Iheanacho (2015) describes man as a social being, existing in a web of relationships. This is in line with the assertion of Samover and Porter who discovered that human beings drew close to one another by their common nature but habits and customs keep them apart. The twelve tribes of Israel enjoyed relative peace and harmonious co-existence among themselves irrespective of their family ties. This is untypical of most heterogenetic nations. In consonance with the forgoing, Iheanacho (2015) purports that man must live together and interact with other people, outside of which life is solitary, nasty, and detesting. Evidently, understanding, brotherliness, accommodation and patriotism are the hallmark for peaceful and harmonious coexistence among people from different ethnicity and tribe. This is consequent upon the fact that there is a degree of complexity in human nature. Iheanacho (2015) is of the view that every human person manifests shortcomings and incapacitations. That is to say that no human person is all sufficient and without limitations and weakness. Every human person suffers to an extent a measure of self-insufficiency and has flaws that create conflict resulting in societal disorder and breakdown. It is a known and established fact that there is a possibility of conflict ensuing between individuals and ethnic group with divergent interest, opinion and views due to misconceptions, misinformation and misunderstanding. This is typical of the human nature and no human person is exempted or immune to these tendencies. The twelve tribes of Israel were children of the same father but different mother, yet the tendencies of polygamy and divisions did not surface nor determine their level of mutual interaction and peaceful coexistence. The pattern employed for land allotment did not affect their relationship, they live amicably amongst themselves. Harmony, mutual understanding and peaceful coexistence remain key in the overall sustenance of Nigeria as a nation. The process of restructuring and resource control is anchored on the wheels of peaceful, harmonious and mutually coexistence. Nigerians must sheave their religious, ethnic and tribal differences. Irrespective of the precarious situations all over the country, peace is needed to curb the further manifestations and occurrence of these societal issues which are drying up the fountain of peace. With the recent societal issues of killings, maiming, rape and massive destruction ongoing, peaceful coexistence, mutual understanding and harmonious interaction and relationship are inevitable. Nigerians must strive to build legacies of peace, harmony and understanding. Individuals across religious, ethnic and tribal lines must learn to accommodate the flaws and peculiarity of other ethnic groups.

### **Ethnic and Religious Tolerance**

The phenomenon of ethnicity and religious intolerance has been a contemporal issue and is gaining wider acceptance among various ethnic and religious groups throughout the country. Prevailing circumstances of unsatisfactory and unfavorable situation in the political, social, economic, developmental structure have compelled some ethnic and religious groups to clamour for resource control and restructuring. Pockets of agitations from ethnic groups like Movement for the Emancipation of the Niger Delta (MEND) in the South, Movement for the Actualization of the Sovereign State of Biafra (MASSOB) in the South East, Oduduwa People's Congress (OPC) in the West, Boko Haram in the North, Bakkasi Boys, Fulani herdsmen and several other vigilante groups rising throughout the country, each group with a cogent reason for their protest. Michael Ezemonye (2011). For the twelve tribes of Israel to settle and live peacefully among themselves, they tolerated one another. Nigeria as at present is suffocating; the general populace including the federating ethnic nationalities can no longer bear the suffocating effects. The situation of the country has further denigrated due to the heightened rate of religious, regional and ethnic intolerance visible within nook and cranny of

the country. Regional and ethnic tensions abound in almost all the regions and cutting across various ethnic group, the situation has been left to fester into uncontrollable spiral of violence. The twelve tribes of Israel tolerated each other's negligence's and weakness. They gave room for readjustments in order to accommodate each other for mutual and peaceful co-existences. Nigerians must consider each other's peculiarity, by accommodating them and give them a sense of belonging. Ali (2011) expressed that dialogue and tolerance must be encouraged by the various ties of government in order to achieve peaceful co-existence. Conceptualizing this expression, dialogue and tolerance must be deployed in tacking the clamour for resource control.

## **CONCLUSION**

Nigeria is a multicultural society with different ethnic and religious groups. Each of these groups are clamouring for resource control and restructuring due to disparity of resources. It is important to mention that in achieving resource control and restructuring, the experience of the twelve tribes of Israel remains a workable template and functional mechanism in achieving the goal of the nation with a justifiable and satisfactory end for the general populace. The paper therefore makes a concerted effort in unraveling the identity of the twelve tribes of Israel, their culture, journey from the land of captivity and settlement in the land of Canaan. It also examines the sharing of the land which was purely by casting of lot, of which was satisfactory to each of the tribes despite the allotment that was commensurable with the size of each tribe.

It is important to mention here that the paper noted four key factors which made it possible for the twelve tribes to live within the same locale without trouble and quarrel. These factors are unity among them which made them to live and behave as one. They had the spirit of collective interest which gave no room for the quest for agitation. They peacefully and harmoniously co-existed despite their different individual makeup which they never allowed to manifest in occasions of personal interest and goals. Finally, there was tribal/ethnic tolerance that existed among them. In view of all these noted points, this paper makes a bold attempt to posit that these lessons are paramount and needed in the Nigerian society without which the clamour for resource control and restructuring will still be witnessed.

## **RECOMMENDATIONS**

Having carried out this research with available sources of information, the paper recommends that:

- Personal interest and ambition should be set aside for the collective interest of all which will further create an environment for peace, unity and progress thereby giving room for restructuring and resource control.
- Nigerian nation should borrow a leaf from the twelve tribes of Israel who lived and worked together as one indivisible entity for the betterment of all. Hence, oneness and togetherness of the twelve tribes in their locale and settlement remains a template for Nigeria as a nation.
- Owing to the fact that Nigeria as a nation shares a uniform dream, it therefore recommends that every region, geopolitical zone and ethnic group should sheave their personal interest for the purpose of achieving the collective and overall interest of the country.
- The paper also recommends that in acknowledgement of nepotism, tribalism and individualist ideologies that are unhealthy to national development and progress.

Nigeria society should set aside these ways of life in order to co-exist and move as one indivisible entity.

- Irrespective of the precarious situations all over the country of which peace is needed to curb the further manifestations and occurrence of these societal issues that are drying up the fountain of peace. Therefore, it is recommended that Nigerians should sheave their religious, ethnic and tribal differences.
- The paper finally recommends that Nigerians must consider each other's peculiarity, by accommodating them and give them a sense of belonging. Dialogue and tolerance must be encouraged by the various ties of government in order to achieve peaceful co-existence.

## REFERENCES

Gill, N. S (2019). What are the twelve tribes of Israel? Are the legendary tribes of Israel just that? [www.thoughtco.com](http://www.thoughtco.com) retrieved Saturday 14<sup>th</sup> September, 2019.

Iheanacho N. N (2015), *Humanities and Human Relations: A Religious and Cultural Approach*, Stepson publishing house, Port Harcourt.

Michael Ezemonye (2011), *Movements for Ethnic Group Actualization*, National Vanguard Newspaper, Friday 2<sup>nd</sup> December, 2011.

Mohammed S. A (2011). NIREC Has ensured peace building and mutual co-existence. In Abdullahi Yelwa (eds) kings and democracy. The Nigeria Traditional Institution in the age of constitution. Capital publisher, Abuja Nigeria.

Obinelo, M. (2018). What is National unity in the context of Nigeria? [www.quora.com](http://www.quora.com) retrieved 25<sup>th</sup> September, 2019.

Onifade C. A and Imhonopi, D (2013). Towards National Integration. In Nigeria jumping the Hurdles. [www.iiste.org](http://www.iiste.org). retrieved 15<sup>th</sup> September, 2015.

Pilkington, F. (1956). The Problem of Nigeria Unity. Oxford Journals Vol.55, Issues 220, July 1956, pages 219-222.

Samovar L. and Porter R. (2003). "Understanding Intercultural Communication: An Introduction and Overview" In Samovar L. AND Porter R. (eds') *Intercultural Communication: A Reader*. Australia, Canada: Thomson Wadsworth.

Sani A. G (2008). Democracy for National Development in Nigeria. Issues and Challenges in the 21<sup>st</sup> century. In Journal of Art and social sciences, Kontagora (JASSKON) Unique press Lagos, Nigeria.

Sawe, Benjamin Elisha. "What Were the Twelve Tribes of Israel?" WorldAtlas, Apr. 25, 2017, [worldatlas.com/articles/what-were-the-twelve-tribes-of-israel.html](http://worldatlas.com/articles/what-were-the-twelve-tribes-of-israel.html).

Wotogbo, W. W. O (2005). *Themes in Comparative Religion*, Stepson printing, Port Harcourt.

Zamare U. S and Karofi S.A (2015). National Unity: A Catalyst for Sustainable Democracy in Nigeria, Journal of Developing Country studies. Vol. 5. No. 8. [wwwsw.iiste.org](http://wwwsw.iiste.org)